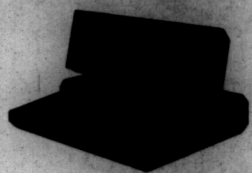


No. 41

Baptist Children's Village

EDITOR'S NOTEBOOK



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A cheap shot

The International Mission Board (IMB) has endured quite a few blows in the last few years. From funding shortfalls that have left desperately needed missionaries unappointed, to the fiasco over mandating that all current missionaries affirm the newly-revised Baptist Faith and Message, the board's administration has weathered its share of criticism.

Many of the state Baptist newspapers — including *The Baptist Record* — have weighed in with editorials and letters to the editor that have not been flattering. IMB administrators, most notably native Mississippian and IMB President Jerry Rankin, could be excused if they were hesitant to read their e-mail each morning when they arrived for work.

Leaders like Rankin and the many other able administrators at IMB at least knew that for the most part, the critical (and affirming) correspondence they received was from sincere, grass-roots Southern Baptists with no particular ax to grind. Even the strongest editorials didn't call for firings at IMB. Hopefully, they understood at IMB that it wasn't political or self-serving.

Sadly, that's not the case with an eight-page "paper" from a little-known Southeastern Seminary professor. The paper was endorsed by Paige Patterson, his former boss and now president of Southwestern Seminary in Ft. Worth, and sent to all IMB trustees in September.

In the paper, Keith E. Eitel, professor of Christian missions and director of the Center for Great Commission Studies at Southeastern, accused IMB leaders of commissioning poorly-trained missionaries and appealed to IMB trustees to "synchronize" the work of the board with the "theological convictions of the SBC."

Eitel also urged trustees to "change the entire curriculum and teaching staff" at IMB's Missionary Learning Center in

Virginia, and he accused IMB administrators of placing women in positions that empowered them with "doctrinal and ethical authority over men." Incredibly, Eitel concludes his paper with nine unsolicited recommendations for trustee action.

Larry Cox, a native Mississippian and IMB vice-president for mobilization, expressed the board's dismay over Eitel's paper. He told *Associated Baptist Press* that the agency is "very disappointed that Dr. Eitel chose to vent his groundless accusations against the International Mission Board in a public forum instead of communicating with our leadership."

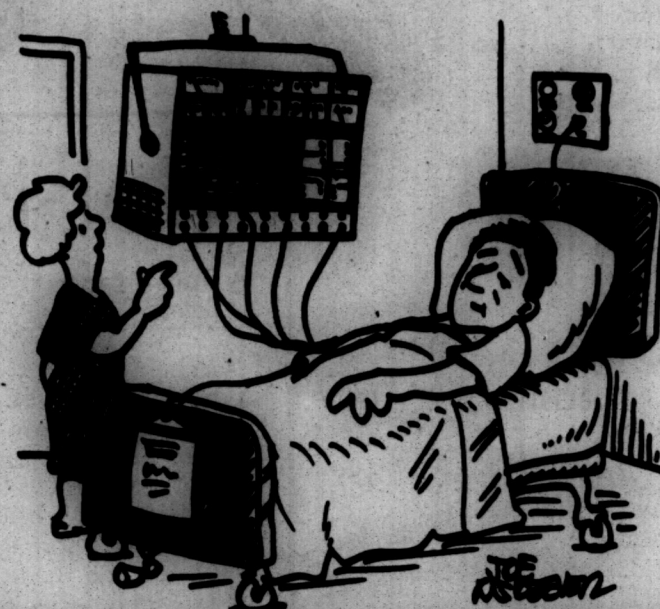
In a letter to Eitel, Rankin described Eitel's accusations as "unfounded" and took exception to the paper's implication that IMB trustees and leadership have "overseen and embraced a failure that represents aberrant theology."

IMB trustees meeting November 10-12 in Louisville, Ky., resoundingly affirmed the "strategies and leadership" of the board and also pledged to review the concerns raised by Eitel and Patterson — which is, in this writer's opinion, more than the pair deserve.

By any definition, Eitel's paper was a cheap shot made even cheaper by Patterson's endorsement, the mailing to IMB trustees, and the leaking of the paper to news media before IMB trustees could respond. What was the purpose?

There have been enough such cheap shots in Southern Baptist life. Eitel and Patterson held up to ridicule one of the old-

"OH LOOK. THIS ONE MONITORS THE HOSPITAL'S COMPLIANCE WITH THE BAPTIST FAITH AND MESSAGE."



est and most respected institutions in Southern Baptist life, and all the world watched it. Their conduct is an embarrassment to Southern Baptists everywhere.

The timing of this Eitel/Patterson maneuver is highly suspect, too. The campaign for the 2003 Lottie Moon Christmas Offering for International Missions — the backbone of Southern Baptist missionary support — will begin in less than two weeks. Calling into question the integrity of IMB leaders this close to the offering can only result in a loss of confidence in both IMB and the offering. Again, what was the purpose?

The future actions of Eitel and Patterson in this regard should be closely watched. Only the bright spotlight of public scrutiny will reveal their true motives. Stay tuned.

GUEST OPINION:

Stop diabetes; stay fit!

By Branda Polk
Memphis



Joanne was a dedicated wife and mother. She gave her all for her family, her community, and her ministry in her local church. Through the years, however, Joanne began neglecting her own health, saying she didn't have time for exercise and her schedule was too full to learn how to eat healthier. As a result, her weight, blood pressure and blood glucose levels steadily began to increase until one day she was diagnosed with Type 2 Diabetes.

At age 46, Joanne joined the nearly 16 million Americans who live with this disease every day — but Joanne didn't take it seriously. She continued to live a high-stress, unhealthy lifestyle and disregarded the advice of her doctor. Joanne began to lose her battle with diabetes. It started slowly; she lost a toe to neuropathy. Then she lost her foot, her leg, her kidney function, and her life.

The sad reality of Joanne's story is it didn't have to happen this way. According to Dr. Frank B. Hu of the Harvard Medical School of Public Health, "There is no question that diabetes is a lifestyle disease and can be prevented by lifestyle modifications." His research concluded that simple

alterations in unhealthy lifestyle patterns could prevent diabetes in 91 percent of the cases. Here are some facts:

- Obesity and being overweight were the strongest predictors of diabetes. Sixty-one percent of cases were attributed to weight issues.
- Women cut their risk of diabetes by 24% simply by walking regularly for exercise.
- Eat fewer fatty and processed foods and decrease the risk even further.

These facts have long-term implications to the abundant life that Jesus desires for us to live. If we allow ourselves to gain too much weight, become sedentary (physically and consistently inactive), and eat poor-quality nutrition, we run the risk of a multitude of med-

ical complications that accompany diabetes. These complications range from dizziness and taking daily medication to the loss of limbs and even death.

So how do we prevent and even reverse the effects of diabetes? Develop a balanced wellness plan that fits your lifestyle. Begin by educating yourself on the proper food to fuel your body and balance your blood sugar. Choose to eat a wide variety of natural and less processed food, including complex carbohydrates, low-fat dairy, small lean portions of fish, chicken, turkey, and beef, and lots of fresh fruit and vegetables. Limit or omit high-fat, high-sugar foods that lead to sharp increases in blood sugar levels. Manage your food intake by eating smaller por-

tions at meals and including healthful snacks.

To continue the process of diabetes prevention or proper management, choose to be active on a daily basis. A recent study from the U.S. Centers for Disease Control and Prevention found that walking as little as two hours a week (or 20 minutes a day) decreased the death rate from diabetes by 34%! For those with diabetes, pre-diabetes or a family history of heart disease and obesity, the investment of 20 minutes a day in a brisk walk could mean the difference between life and death.

As believers, we are called to live to honor God. Properly caring for your health is one way to honor Him and show gratitude for the life He has blessed you with. Commit to make the wise choices necessary to stay healthy. Diabetes is a lifestyle disease and is preventable by making healthful choices. To learn more about diabetes management and prevention, visit the website of the American Diabetes Association at www.diabetes.org.

Polk is a certified fitness instructor, personal trainer, and wellness coach. Her aperiodical column appears courtesy of Baptist Press.

Marriage declaration set at Midwestern

KANSAS CITY, Mo. (BP) — A public forum on the biblical definition of marriage in Kansas City, Mo., culminated with the Nov. 12 signing of a Kansas City Declaration of Marriage, the first of its kind in Southern Baptist history.

Following a chapel address by Richard Land, president of the Southern Baptist Convention (SBC) Ethics & Religious Liberty Commission, the crowd moved to the seminary's north campus for a panel discussion moderated by Phil Roberts, president of Midwestern Seminary, who had initiated the day's events. The seven panelists were asked to give a brief statement regarding the declaration of marriage; a question-and-answer session followed.

Claude Rhea, an attorney and chief development officer for the SBC's North American Mission Board in Atlanta, speaking from a legal perspective, said marriage has been forced into the battlefield of legal trends and that same-sex "marriage" is being pushed through the judicial system. Rhea applauded the grassroots effort to defend traditional marriage through a proposed Federal Marriage Amendment.

Rhea agreed it will involve a lengthy process but said its passage is not impossible. "To date, 37 states have passed a Defense of Marriage Act," Rhea said. "As believers, we must understand the urgency and the implications of defending marriage."

Speaking from a pastor's perspective, Terry Fox of Immanuel Church in Wichita, Kan., called for preachers to stand on the Word of God. Many churches are afraid to take a stand and understand-

ably so, Fox said. As an outspoken opponent of homosexual marriage, he and his church have been targets of demonstrations and physical harassment.

"The local church is in the front of the battle," Fox said. "Pastors must stand and

anything, it has hurt women. Single mothers are the hardest-hit by poverty and children often are put at risk, she said.

As the only female on the panel, Province said she was asked to give a feminine perspective. She said she typically does not do this because it implies a feminist viewpoint. "The feminist movement has been most destructive to the family," she said. "They don't understand the biblical definition of submission. We have to have less 'rights' talk and take on more responsibility."

Another enemy of marriage is the media, particularly television, Province said. "Young people are getting their idea of marriage from television which sets unrealistic expectations," she said.

There is hope, Province said. The first step that must be taken, she said, is to dispel myths about homosexuality — that families are fluid, sex roles are undefined, and homosexuals can't change.

Daniel Heimbach, professor of Christian ethics at Southeastern Seminary in Wake Forest, N.C., expounded on this thought when he explained the three arguments typically made by those in favor of homosexual unions.

"Their first argument is that opposition to homosexual marriages is immoral," Heimbach said. "Their claim is that homosexuality only affects those involved."

The second argument, he said, is that it is unjust to treat homosexuals differently; the third argument, that such opposition is irrational, because what takes place between two consenting adults is no one else's business.

Heimbach answered the arguments with the same objections. "It is immoral to accept homosexual unions," he said. "It is bad for everyone. God made man and woman. Homosexuality is unnatural — physiologically, reproductively and genetically."

Secondly, it is unjust to accept such unions, Heimbach said, as justice requires giving equal treatment to that which is the same. Homosexual unions are not the same as heterosexual marriages.

Lastly, Heimbach said that it is irrational to accept these unions because they threaten the very fabric of American society. "We are at an intersection," he said. "If Christians act, we can make a difference."

"We will not win this battle without pastors," Land said. "Pastors are the calcium in the backbone of the church." Along with pastors, churches must act in order for the Federal Marriage Amendment to pass, Land said. He encouraged everyone to write their congressional representatives.



DEFINING MARRIAGE — Pat Bullock (left), a director of missions from the Wichita, Kan., area, prepares to sign the Kansas City Declaration of Marriage as Phil Roberts, president of Midwestern Seminary in Kansas City, looks on. (BP photo)

preach the Word of God. Each Christian must be counted in this cultural war. God blesses us when we take a godly stand," the pastor said.

Cindy Province, assistant director of the Bioethics Center of St. Louis, said many Christians have lost the true meaning of marriage as a covenant relationship between two people of the opposite sex, and not a contract that can be broken with-out any consequences.

The idea of no-fault divorce originally was designed to help women get out of bad situations, Province noted, but, if

LifeWay offers aids

NASHVILLE, Tenn. (BP) — LifeWay Christian Resources is partnering with the creators of the popular Left Behind series to help individuals and churches use the apocalyptic thrillers as tools to share the Gospel. The evangelistic strategy, called Share Eternity with Someone Today, is available to download for free at LifeWay.com. The website-based campaign, which runs through December, is aimed at equipping readers of the Left Behind fiction series, based on the prophecies of the Book of Revelation, to use the novels as discussion starters for sharing their faith in Christ. The Share Eternity with Someone Today campaign at LifeWay.com features A Discussion-Starter Guide complete with more than 30 ideas for using books, CDs and cassette tapes from the Left Behind series designed to spark a conversation about God's gift of eternal life. Some suggested ideas for using the books to start conversations about eternity include providing copies of the Left Behind series to friends and family; hosting a reading group in one's home; or simply reading the books in public places. The website link also provides a Tip of the Week for starting discussions about eternity. For example one "Tip of the Week" suggests asking someone how they think the world is going to end. Then after the person responds, describe how the Left Behind series depicts the biblical account of the End Times. With more than 58 million books sold since the series' debut in 1995, the Left Behind novels, co-written by Southern Baptist Tim LaHaye and Jerry Jenkins, have set all-time sales records for Christian fiction. The series' novels have topped The



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Land said the amendment must pass by a two-thirds vote in both the House of Representative and the Senate. It then will need ratification by 38 states to be enacted.

Opening the floor to questions, the panelists were asked how getting involved in the political process could affect their churches' not-for-profit status. Panelists agreed it would have very little effect, because homosexuality is an issue, not a candidate.

Land said that while churches are not allowed to endorse candidates, they are allowed provide voter education.

"You can take a public stand on a moral issue," Heimbach said, adding that it is the responsibility of the church to take such a stand.

"What if [taking a stand] did change your status?" Heimbach asked. "So what? Speak the truth. We'll survive."

"We have a small window of opportunity [for passage of the marriage amendment]," Heimbach noted. "The next generation may be too late."

Looking back

10 years ago

An anonymous Mississippi Baptist family gives \$1 million to the Foreign Mission Board to support rapidly growing mission work in the former Soviet Union. The donors responded to a conversation with "someone who has a vital interest in that part of the world," said Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board.

20 years ago

Retirement plans for Arthur L. Nelson, comptroller-business manager for the Mississippi Baptist Convention Board, are heard by the Executive Committee of the Board. Jennings Orr, a Mississippian and federal government living in the Washington, D.C., area, is named to replace Nelson.

50 years ago

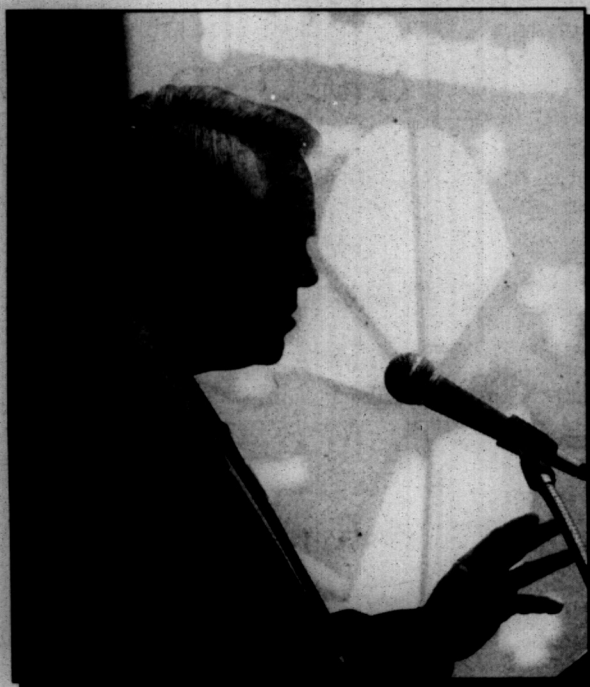
Van Winkle Church, Jackson, builds the foundation for their new building after their old building was destroyed by fire. The new building will cost \$419,000. Currently the church is meeting under a 50' x 50' tent.

IMB trustees review strategy, adopt budget

LEXINGTON, Ky. (BP) — A 1997 shift in missions strategy has more than doubled the number of people groups hearing the Gospel and jump-started church growth in as many as 49 places around the world, trustees of the Southern Baptist International Mission Board (IMB) learned during a Nov. 10-12 meeting in Lexington, Ky.

The trustees also responded to recent criticism of board leadership and strategy; adopted a trimmed-back \$258.9 million basic budget for 2004; and elected a new executive vice president.

The meeting also included the Nov. 11 appointment of 67 new missionaries headed for overseas service in 29 countries. The appointment service was held in Lexington's Rupp Arena in conjunction with the annual meeting of the Kentucky Baptist Convention.



IMB REPORT — Jay Owens, chairman of the International Mission Board trustees' overseas committee, introduces the five-year evaluation of the board's shift from a focus on geographical countries to ethno-linguistic people groups. (BP photo by Bill Bangham)

STRATEGIC DIRECTIONS

Trustees heard a five-year evaluation of the New Directions emphasis that shifted the board's missions focus from geographical countries to ethno-linguistic people groups. A trustee committee compiled the information from a survey of overseas personnel.

Now called Strategic Directions for the 21st Century (SD-21), the emphasis organized missionaries into teams focused on specific people groups, with a goal of taking the Gospel to peoples previously neglected by Christian missions efforts and sparking church-

planting movements, a work of the Holy Spirit in which the number of congregations begins to rapidly multiply among a people.

Among the key findings of the survey:

- The number of people groups engaged by IMB personnel has more than doubled to 1,371 and, with the cooperation of Baptist partners and other Great Commission Christians, it is possible to actually engage all the world's 6,614 unreached people groups.

- Seven church-planting movements have been confirmed and 42 others reported, with the result that CPMs among previously unreached people groups now are generating more new believers and new congregations than even traditional "harvest field" countries like Nigeria and Brazil.

- A 29% growth in the IMB missionary force over the past five years is the greatest in board history, and 70% of the unfilled requests for long-term missionaries are for evangelists/church planters and strategy coordinators.

- The board is forging innovative approaches to help Southern Baptists understand God's heart for the nations and become personally involved with their missionaries, as well developing effective missions teamwork with Baptist partners and Great Commission Christians.

- Strategy coordinators and team members are tailoring their own strategies for reaching their particular peoples, trying creative approaches and planning for the day the work will be turned over to indigenous Christians.

- IMB missionaries are starting churches with a clear Baptist identity in terms of both doctrine and organization.

- The focus on multiplying churches within people groups has resulted in amazing progress in just five years: an increase of almost 71 percent in the number of churches worldwide, a 95% increase in the number of outreach groups and the baptism of more than 1.8 million new believers.



CHOSEN TO GO — Jerry Rankin, president of the International Mission Board, commissioned 69 new missionaries during an appointment service in Lexington, Ky., on Nov. 11. He reminded them that though many are called, few prove to be the chosen ones who respond to God's invitation to reach the nations. The commissioning service was held in Rupp Arena on the campus of the University of Kentucky, in conjunction with the annual meeting of the Kentucky Baptist Convention. (BP photo by Bill Bangham)

Among the concerns voiced in the report:

- A need for improved supervision and more thorough training of strategy coordinators.

- A need for closer matching between strategy coordinator candidates and field needs.

- A need for more comprehensive training about the "nuts and bolts" of starting churches and church-planting movements.

"The challenge today is greater than five years ago," the report said. "It will take a more determined effort to reach all the people groups who are still unreached, initiate church-planting movements in more people groups, equip indigenous believers to be missionaries and be Kingdom-focused catalysts for accomplishing the Great Commission in our generation."

"We are now positioned to do this with missionaries passionate to reach their peoples, newly discovered ways to work, time-tested missiological principles and a biblically sound foundation."

RESPONSE TO CRITICISM

Trustees adopted two statements in response to criticism of the International Mission Board voiced by Keith Eitel, a missions professor at Southeastern Seminary in Wake Forest, N.C., and mailed to the board's trustees under a cover letter by Paige Patterson, president of Southwestern Seminary in Fort Worth, Texas.

The first statement, which was adopted without discussion or dissent, affirmed "the strategies and leadership" of the board and resolved "to review the concerns and the issues raised and take appropriate action to guarantee that the vision to lead Southern Baptists to reach the world for Christ is not compromised."

The statement also said trustees "give thanks to God for what He is doing around the world through the International Mission Board and encourage all Southern Baptists to continue to give sacrificially through the Lottie Moon Christmas Offering and to intentionally increase their gifts through the Cooperative Program."

The second statement, also adopted unanimously, affirmed an initiative by Jerry Rankin to arrange for a meeting of IMB staff and trustees with Eitel and Patterson "to resolve misunderstandings and perceptions communicated in Eitel's assessment of the International Mission Board vision and strategy."

The Eitel paper contended that "pervasive" theological error is reflected in the board's approach to strategic planning, in partnerships with other Great Commission Christians, in a perceived lessening of theological training requirements for new missionaries and in the role of women serving overseas as strategy coordinators. The paper concluded with a nine-point plan to "synchronize the IMB with the theological convictions of the SBC," beginning with a recommendation to "recruit administrators committed to theological renewal" of the board.

A letter of reply from Rankin countered the criticisms as "unfounded" and wondered why they were circulated without first coming to board leadership for a response. It defended IMB trustees as men and women who are "firmly grounded in an absolute conviction about the authority of God's inerrant and infallible Word" and rejected the implication that they have "overseen and embraced a failure that represents an aberrant theology."

BUDGET ADOPTED

Trustees also approved a \$258.9 million basic budget for 2004 that cuts almost \$20 million in operating expenses from the previous year's spending plan. Additional budget funds are allocated to capital needs that will not be spent unless funds are received. The strategic financial plan also sets a "Lottie Moon Challenge" budget of \$17 million.

The budget anticipates receiving \$96.2 million through the Cooperative Program, the Southern Baptist Convention's unified budget. It also anticipates receipts of \$133 million through the 2003 Lottie Moon Christmas Offering and projects \$16.4 million from investment income.

I WAS HERE FIRST!

My oldest granddaughter had spent over seven years in peace, joy, and harmony with her mom and dad, grandparents, and cousins. She had enjoyed all of the attention, encouragement, rewards, and sometimes difficulties of being an only child. But, then she was shocked by the announcement that someone else was coming to live with them. This was someone that they did not know, had never met, and who was going to demand a lot of attention and need a lot of support — a baby brother!

Her mom and dad had done all the right things as far as any of us could tell and they had involved her in the information. They had placed her on the pedestal of being the "Big Sister!" They had explained to her that the kind of happiness that they felt about the addition was the kind of happiness that had welcomed her — but, still, she was a little uneasy and at times uncertain as she contemplated how this new member of the family was going to affect her life. What did it all mean?

As the time passed and the new arrival was only weeks away, in a very thoughtful mood one day she talked to her mother, "Momma, when the baby gets here will you still put me to bed at night?" "Why sure!" her mother replied. "Daddy and I will take turns and read you stories and put you to bed. It will be just like we do now." Her moth-



Directions

Jim Futral, executive director-treasurer
Mississippi Baptist Convention Board

er wondered what was behind the question and would soon hear, "Well, I was just thinking. I was here first!" When she said that, her mother recognized that there was, just under the surface, a twinge of jealousy. I suppose that more than that it was what seems to never go away in the human spirit, and that is the attitude of desiring or demanding to have our own way. A spirit of entitlement that there are some things that ought to be mine and a concern that you not lose your position and honor that you hold in the family, in a relationship, in a business, or in school.

Now, it seems to be that the attitude, "Well, I was here first!" is understandable in the mind of a seven year old, although it needs to be addressed and hopefully diminished and controlled as maturity takes place. While the thought process and the feeling is understandable, if it remains in a person's life and even grows, they become 17-year-olds, and 47-year-olds, and 77-year-olds who are self-centered, jealous, and temperamental about what others do or say or gain, or when

the configuration of any group changes. Their first thought becomes their dominating thought and the one out of which they shape everything that happens: "Well, I was here first!"

Have you ever seen that in a church? Well, more than just in a church, have you seen it in Sunday School when some group is asked to change rooms because of the growth patterns that need to be accommodated? Have you ever seen it in choir as people sometimes bristle, bloat, and blurt when asked to change a seat, a robe, or a piece of music? Have you ever seen this attitude when a church begins a new outreach program and some young people are reached, or some families are brought to Christ who may not be up to speed to know all of the church "niceties" that we want to impose on them? Then, whether we are bold enough to say it or not, we think, "Well, I was here first and I don't appreciate them disrupting my church nest!"

Frankly, I cannot remember any area of church life where I have not seen this attitude crop

up. I've seen it in decisions related to Preschool and Senior Adult work, mission activities, and sports activities, as well as forms of worship or formulating the use of God's finances. It certainly is not stated this way in Scripture, but I think you see the concept when, toward the end of Jesus' ministry, the mother of James and John came and said, "Lord, when we get the Kingdom thing up and going, would you let one of my sons sit at your right hand and the other one sit at your left?" Now, while it is no where printed in Scripture, I can almost hear the echo in the background, "You know they were here first!"

Maybe that is the reason why, as the early churches began to flourish and grow, the Apostle Paul kept writing to various congregations telling one that, "Everything that is done should be without self-promotion or vain glory," and to another, "Do what you do as unto the Lord and whatever you do, do it with a positive spirit."

A family is designed to welcome new people into the setting — to love them, to help them (for in so many ways they cannot help themselves), to encourage them, and to enable them to be a positive and productive part of the family. The day will probably come when they will then bless and encourage you. You may not only have been the first there, but you may also be one of the first to be blessed by those who come afterward.

Barna: generation gap shows in moral issues

NASHVILLE, Tenn. (BP) — A sizeable generation gap exists on nearly every major moral issue in America today, a new poll by the Barna Research Group shows. The poll by Christian researcher George Barna shows that on issues such as premarital sex, living together before marriage, and even pornography, a double-digit gap exists between those ages 18-38 and those ages 39 and up. Smaller gaps existed on abortion and homosexual sex.

For example, 75% of those ages 18-19 believe that living together before marriage is morally acceptable. Sixty percent of those ages 39-57 and 41% of those ages 58 and up share that same belief.

The poll of 1,024 adults was conducted in October and asked respondents their beliefs on 10 ethical and moral issues. It reveals a wide gap between the beliefs of the general population and evangelicals as well as between those of young and older adults.

The younger generations are significantly more accepting of the behaviors than are the older generations. "Things are likely to get worse before they get better — and they are not likely to get better unless strong and appealing moral leadership emerges to challenge and redirect people's thoughts and behavior," Barna said in a statement. "At the moment, such leadership is absent."

The poll covered the following topics:

- **Abortion.** 55% of 18 and 19-year-olds — called "mosaics" by Barna — believe that abortion is morally acceptable. For baby busters, people ages 20-38, it is 48%. It is 46% for baby boomers (people ages 39-57) and 36% for what the study calls "elders" (ages 58 and up). Overall, 45% of all adults and only four percent of evangelicals say that abortion is morally acceptable.

- **Living together before marriage.** Seventy-five percent of mosaics and 72% of baby busters believe that cohabitation is morally acceptable. That number falls to 60% for baby boomers and 41% for elders. For the general population it is 60%; for evangelicals 12%.

- **Sex outside marriage.** Fifty-four percent of mosaics and 56% of baby busters say that fornication is morally acceptable. That percentage falls to 40% for baby boomers and 24% for elders. Overall, 42% of adults and seven percent of evangelicals say that sex outside of marriage is OK.

- **Gambling.** Seventy-five percent of mosaics and 67% of baby busters view gambling as being morally OK. For baby boomers, it's 60%; for elders, it's 51%. When combining all categories, 61% of adults say that gambling is morally acceptable. Only 27% of evangelicals say it's OK.

- **Having sexual fantasies.** Seventy-nine percent of mosaics say it is morally acceptable. A majority of baby busters (68%) and baby boomers (60%) say that having sexual fantasies is OK. Only 40% of elders say it is morally acceptable. Overall, 59% of all adults and 15% of evangelicals say that having sexual fantasies is morally acceptable.

- **Pornography.** Fifty percent of mosaics and 48% of baby busters say that looking at porn is morally OK. Only 38% of baby boomers and 23% of elders believe porn is acceptable. For the general population it is 38%; for evangelicals five percent.

- **Homosexual sex.** Forty percent of mosaics and 41% of baby busters believe that homosexual sex is morally acceptable. For baby boomers it's 32%; for elders 14%. When combining all four

groups it is 30%. Only five percent of evangelicals view homosexual sex as morally acceptable.

- **Profanity.** Sixty percent of mosaics and 49% of baby busters say using profanity is morally OK. Only 30% of baby boomers and 20% of elders say it's acceptable. Thirty-six percent of the general population and seven percent of evangelicals view profanity as morally acceptable.

- **Drunkenness.** Fifty percent of mosaics and 48% of baby busters say that it is morally acceptable. Only 33% of baby boomers and 15% of elders answered the same way. Overall, 35% of all adults say that getting drunk is morally acceptable. Only eight percent of evangelicals say that.

- **Illegal drugs.** None of the age groups were accepting of using illegal drugs. Only 20% of mosaics, 22% of baby busters, 16% of baby boomers and 12% of elders say it is morally acceptable. Only 17% of all adults and six percent of evangelicals say that using illegal drugs is morally OK.

"Most of the people we interviewed believe that they are highly moral individuals and identify other people as responsible for the nation's moral decline," Barna said. "This is reflective of a nation where morality is generally defined according to one's feelings. In a postmodern society, where people do not acknowledge any moral absolutes, if a person feels justified in engaging in a specific behavior then they do not make a connection with the immoral nature of that action."

"Yet, deep inside, they sense that something is wrong in our society. They simply have not been able to put two and two together to recognize their personal liability regarding the moral condition of our nation."

Parents ask Congress to ban RU 486

WASHINGTON (BP) — The parents of a 16-year-old teenager who died after taking RU 486 have asked Congress to ban the abortion drug. The teenager, Holly Patterson, died after taking the drug on the same day the RU 486 Suspension and Review Act, H.R. 3453, was introduced in the House of Representatives. The measure would suspend the Food and Drug Administration's approval of RU 486 pending a review of the FDA's process in certifying the abortion drug for use in the United States. The FDA approved RU 486 in 2000.

Holly Patterson, age 18, died Sept. 17, one week after beginning the two-drug regimen to abort her unborn child. She died as a result of complications from "therapeutic misadventure," the coroner's report stated. The report also noted that Holly had been taking the drug for several days before she died. The San Francisco Chronicle reported. The teenager was a resident of a Planned Parenthood clinic in Hayward, Calif., according to the report.

JUST FOR THE RECORD

Shady Grove Church, Lincoln County, held a note burning for their new sanctuary which was built in 2000. Greg Forbus was pastor when the sanctuary was built and Jamie Wallace is the intern pastor.

Heritage Heights Church, Laurel, ordained **Leonard Bigbie** as deacon September 21. Pictured (from left) are Bigbie, his wife Ann, and Ken Regan, pastor.

New Hope Church, Foxworth, will have a candle-light and praise worship ser-

vice November 25 at 6:30 p.m. Tim Parker is pastor. For more information, call (601) 736-6511.

Four young men from **First Church, Coldwater,** recently licensed four into the ministry. Pictured (from left, front) are Josh Kubler, John Allen May, Phillip May, and Job Dalomba. Joining them are youth minister Jeff Underwood and interim pastor Ken Pegram.

Edna Church, Columbia, honored **Kenny Peavey**, pastor, on his 20th anniversary with the church November 2. Pictured (from left) are Peavey and his wife Wanda, Zachary, Javous, and Bill Mixon.

Greg Magee was ordained as deacon at **D'Lo Church, D'Lo,** October 5. Pictured (from left) are Magee and Robert Sones, pastor.

The **GAs and Acteens of Pleasant Hill Church, Olive Branch,** celebrated the 90th birthday of GA with a lock-in at the church October 3. They also boxed 58 lambs to mail for Christmas in August.

Beulah Church, Magee, recently held a baby dedication service. Pictured (from left) are Morgan Ingle with son Adam; Lenny and Kristin Urbinek with daughter Abigail; and Tommy Kemp and Tara Hancock with son Treston.

Tomnolen Church, Eupora, held a note burning celebration October 12. The church built a new facility in 2000 due to the work on Highway 82. Pictured (from left) are Marion McCain, J. B. Rowe, pastor, and Jimmie Morgan.



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GAs & Acteens of Pleasant Hill Church, Olive Branch



Shady Grove Note Burning, Lincoln County



Wanda, Kenny, Zachary, & Javous Peavey and Bill Mixon



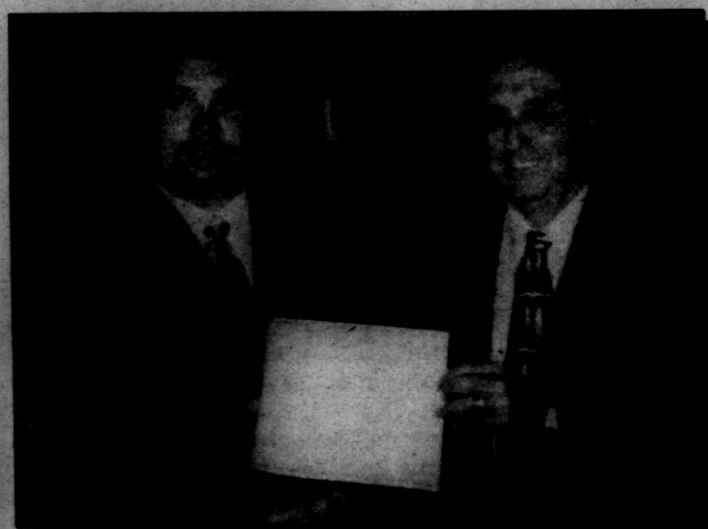
Beulah Church Baby Dedication, Magee



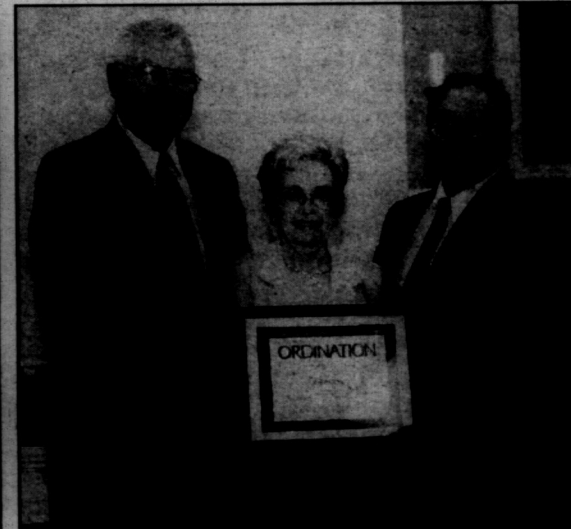
Kubler, May, May, Dalomba, Underwood, & Pegram



Tomnolen Church Note Burning, Eupora



Greg Magee & Robert Sones, pastor



Leonard & Ann Bigbie and Ken Regan

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JUST FOR THE RECORD

Schooner Valley Church, Houlika, held pastor appreciation day October 26 with a covered dish lunch in the fellowship hall. Pictured (from left, front) are Malachi Hughes, Darlene Hughes, Andy Hughes, (back) Kim Hughes, and Linn Hughes.

Harvest Crusade was held recently at the Kosciusko-Attala Coliseum. There were 750 attending with 51 souls harvested and 15 rededications. The Attala Association coordinated the event. Danny Lanier, Little Rock, gave the message, and Rick Greene, First Church, Madison, led worship. Pictured (from left) are Lanier and Greene.

The GAs from First Church, Pontotoc, collected \$532.31 in their sock banks for the Sock it to World Hunger project which was donated to the community food pantry. Tami Harrell is the GA director. Ken Hester is pastor.

First Church, Columbus, collected shoeboxes for Operation Christmas Child. Last year over 7,000 shoeboxes were collected from the Golden Triangle area with 700

from First Church. First Church is a relay center with collection dates November 17-24. Pictured are Kendyl and Garrett Hall.

Harmontown Church, Como, recently licensed Tres Foley to the ministry. Pictured (from left) are David Basden and Foley. Foley had just returned from Eureka Springs, Ark., after a two day trip with the youth.

Oakdale Church, Brandon, ordained John Jenkins and Barry Parker to the deacon ministry

October 26. Pictured (from left) are Rick Henson, pastor, Barry and Crissy Parker, and Ginger and John Jenkins.

Southway Church, Brookhaven, recently ordained Richard Balkcom to the ministry. He serves as youth minister. Pictured (from left) are Jerry Holmes, Balkcom, and Leon Wallace, pastor.

Tommy "Spook" Evans, Jr. was recently ordained as a deacon at Fair River Church, Brookhaven. Pictured (from left) are David Fortenberry, Evans, and his wife Laura.

Poplar Springs Drive Church, Meridian, held a deacon ordination October 12. Pictured (from left) are Lynn Schulte, Tommy Allen, and Brad Woodall.

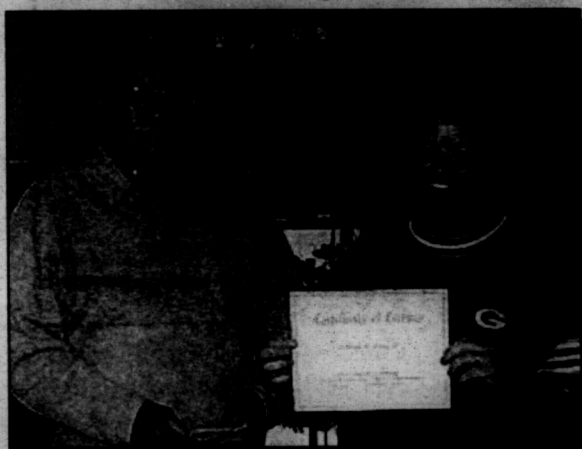
Goss Church, Columbia, will be a drop off center for Operation Christmas Child Shoe Boxes. Drop off dates are November 17-22 from 6-9 p.m. Their goal is 1,000 boxes. For more information, call (601) 731-5438, (601) 736-2460, or (601) 736-9563 and leave a message. Mark McArthur is pastor.



Schooner Valley Church Pastor Appreciation Day, Houlika



Kendyl & Garrett Hall



David Basden and Tres Foley



Holmes, Balkcom, & Wallace



GAs of First Church, Pontotoc



Lynn Schulte, Tommy Allen, and Brad Woodall



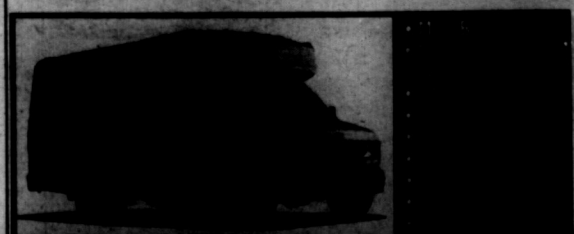
David Fortenberry, Tommy & Laura Evans



Oakdale Church Deacon Ordination, Brandon

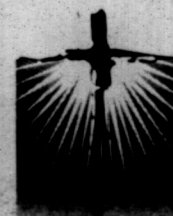
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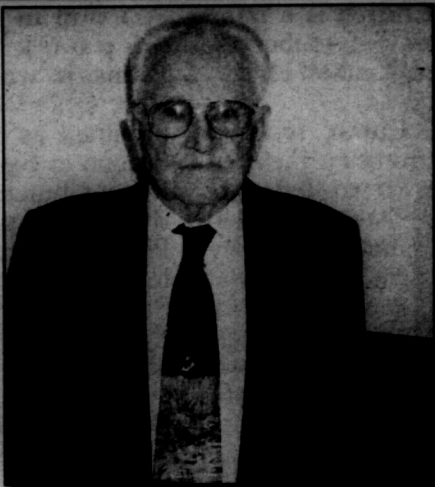
JUST FOR THE RECORD



Byron Dean, Bill Lamb, and J.B. Rowe

J. B. Rowe has served as pastor of Tomnolen Church, Eupora, since 1969. Rowe was honored on his 34th anniversary October 12. Pictured (from left) are Byron Dean, Bill Lamb, and Rowe as he is presented with a plaque and gifts.

Louis Snider was presented a plaque by Liberty Hill Church, Pope, October 19 for his 39 years of dedication and service. He has not missed Sunday School in 39 years and has served as a deacon and church secretary.



Louis Snider

Friendship East Church, Charleston, held a deacon ordination on August 31 for James Cotton and Pete Weeks. Pictured (from left) are J. G. Thomas, pastor, Cotton and his wife, Weeks and his wife, and David Carlisle.

Christ Church, Greenwood, held a pastor appreciation and fifth anniversary for Lanny Haley on November 2. The church furnished the pastor's office with a new desk. Haley and his wife received a love offering. A covered dish lunch was served.

The GAs and RAs of First Church, Booneville were recognized October 26. Four RAs earned medals for memorizing 25 scripture verses. GA new members and girls who earned World Venture awards were recognized. Eight GAs earned awards.



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RAs of First Church Booneville, Booneville



GAs of First Church Booneville, Booneville

www.mbc.org

STAFF CHANGES



Lee

Providence Church, Hattiesburg, has called Michael D. Lee as senior pastor effective November 3. Lee attended Mississippi State University and New Orleans Baptist Theological Seminary. He is currently in residence for the Ph.D. in Old Testament and Hebrew at NOBTS. He previously served as Minister of

Music/Senior Adults at Providence. He is former pastor of New Prospect Church, Iuka, and Macedonia Church, Myrtle.

Roger Reeder began service as pastor of Ogden Church, Benton, November 2. He previously served as youth pastor at Ellistown Church, Blue Springs.

Reeder



Friendship East Church Deacon Ordination, Charleston



GAs of First Church Booneville, Booneville

HOMECOMINGS & REVIVALS

Valley Park, Valley Park: Nov. 30-Dec. 5; Sunday, 6 p.m.; Mon.-Fri., 7 p.m.; Cary Kimbrell, Bethlehem, Laurel, speaking; Keith Davis, Bethlehem, Laurel, music; Michael Ensign, pastor; all are welcome.

Fairview, Indianola: Nov. 23; 130th anniversary; worship, 10:30 a.m.; lunch will be served; all are welcome.



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Mississippi Baptists explore Thai needs

By Drewe Llyn Jeffcoat
Correspondent

Thailand, the Land of Smiles, held many discoveries for a team of Mississippians bent on an agricultural, exploratory mission.

Rita Fisher discovered that hairy eye-ball fruit is delicious. Margaret Ivy discovered that squid stew is not. Those discoveries paled in comparison, however, to the discovery of the Thai people themselves — their warmth, their needs, and their lostness.

From August 4-13, 2003, Burke and Rita Fisher, members of First Church, Indianola, and Roscoe and Margaret Ivy, members of Southside Church, Aberdeen, traveled to Chiangklang, Thailand at the request of John and Linda Gibson, International Mission Board missionaries serving in Chiangklang.

The team was asked to assess the agricultural needs and determine if improvements could be made. In this agrarian society where less than one percent of the people know Jesus, meeting agricultural needs can build soul-saving relationships.

Burke Fisher and Roscoe Ivy both know something about agriculture. Fisher has twenty-five years of farming experience in the Mississippi Delta, and Ivy recently retired from his position as the agronomist at Mississippi State University's Prairie Research Unit in Monroe County.

Mississippi Baptists are not new to Chiangklang. A construction team from First Church, Richland, was there this past summer working on a guest house funded by a \$12,000.00 donation from Mississippi Baptist Convention Board's Missions Mobilization Department. The Fishers and Ivys considered themselves privileged to be on hand for the dedication ceremony and to be housed as its first guests.

The agricultural needs of New Life Treatment Center, a drug rehab facility directed by Gibson along with two other ministry facilities, Next Step and Love Your Neighbor, were observed and evaluated. Run by believers, Next Step and Love Your Neighbor are Christ-centered boarding dorms for the hill-tribe children who live too far away to attend the area schools. These three facilities wish to be self-supporting by raising enough food and livestock to eat and sell.

The team also took a look at the plight of the hill-tribe people who are trying to farm on a 70-degree land slope.

Now that the team is home they will certainly analyze the observations they made concerning the northern Thai's agricultural needs. However, their most significant obser-



SHARING THE GOOD NEWS — Rita Fisher (right), a member of First Church, Indianola, and Margaret Ivy (right foreground), a member of Southside Church, Aberdeen, met with Thai women in Mein village in Thailand. Casey Saechae (third from left) served as interpreter. (BR special photo)

vations have little to do with corn, rice, pigs, or even hairy eye-ball fruit. The team returned with a new appreciation for the Thai people and the Southern Baptist Convention (SBC) missionaries who work among them.

"They (the Thai) were very friendly, not prideful. Loving. I came back wanting to be kinder," said Rita Fisher.

"They have less, but the relationships they have with each other are better than over here," observed Roscoe. "We say we are a Christian country, yet Christians seem to be better over there."

"I was impressed by what God is doing through the missionaries," said Margaret. "Things are happening. People are being saved."

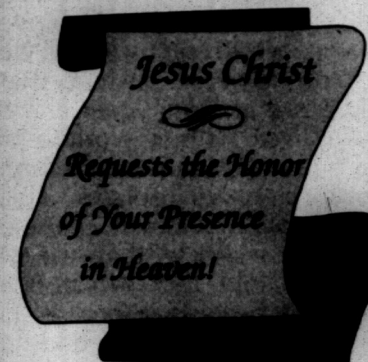
Burke agreed. "It was very humbling to see the quality of people we have as SBC

missionaries. I saw how necessary it is for missions to be an all encompassing approach and how much time it takes to build relationships and earn the trust of the people. You have to go as a learner, with eyes and ears open and mouths shut. I came back with a burden that [due to a lack of funds] we as Southern Baptists can't send people over to spread the news of Jesus."

A field of lost souls and the need for workers to harvest them. Perhaps that was the team's most important observation of all.

For more information on these and other ministries in Northern Thailand go to www.geocities.com/jgibsonmd/.

The Missions Mobilization Department is supported by gifts to the Mississippi Cooperative Program and the Margaret Lackey State Mission Offering.



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your own words:

1. Lord, I admit that I need you.
(*I have sinned.*)
2. I want forgiveness for my
sins and freedom from eternal
death.
(*I repent.*)
3. I believe Jesus died and rose
from the grave to forgive my
sins and to restore my
relationship with you.
(*I believe in Jesus.*)
4. By faith, I invite Jesus Christ
into my life. From this time
on, I want to live in a loving
relationship with him.
(*I receive Christ as my
Savior and Lord.*)

But as many as received him, to
them he gave the right to become
children of God, even to those
who believe in his name
(John 1:12).

If you make a decision for
Jesus Christ today, contact
a local Baptist church for
spiritual guidance.

BAPTIST COLLEGE & SEMINARY NEWS

The theater department at Mississippi College will present The One-Act Weekend: A Playwrights' Workshop November 21-23 in Aven Little Theater, Clinton. The schedule is as follows: Friday at 7 p.m.; Saturday at 2 p.m. and 7 p.m.; and Sunday at 2 p.m. Admission is \$2 at the door. Ages 12 and under are free. For more information, call (601) 925-3453.

Tiffany Hambrick, Jackson, and Joshua Chaney, Little Rock, were recently selected as the 2003-2004 United Parcel Service (UPS) Scholarship

recipients from Mississippi College. They join students from other Mississippi Independent Colleges who share \$13,750 from the UPS Foundation's educational endowment fund. The funds are distributed among the five Mississippi Foundation of Independent Colleges: Mississippi College, Belhaven, Millsaps, Blue Mountain, and William Carey. Hambrick is an elementary education major and Chaney is an administration of justice/history major. Lee G. Royce is President.

www.mbc.org

MAIN STREET BAPTIST CHURCH, Goodman, Miss is seeking a full-time pastor. Please send letters and/or resumes to Pastor search committee, P.O. Box 206, Goodman, MS 39079. Or email resumes to tarijr2@aol.com.

STEEPHOLLOW BAPTIST CHURCH, Poplarville, Miss, a mid-sized church seeking part-time (potential full-time) minister of music. Two Sunday morning services plus Wednesday night services. Must lead adult choir. Please call (601) 795-4638 or fax resume (601) 795-4696.

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BRBC OF BILOXI IS SEEKING A part-time minister of youth who has a heart for God and for our youth. Send resumes to Minister of youth search committee, Big Ridge Baptist Church, 3230 Big Ridge Road, D'Iberville, MS 39540.

PART-TIME MINISTER TO STUDENTS, Noxapater Baptist Church is looking for a part-time student minister to work with grades 7-12. Work requirements are Wednesdays and weekends. For more info contact: Noxapater Baptist Church, student minister search committee, P.O. Box 251, Noxapater, MS 39346. Phone (662) 724-2156.

MINISTER OF STUDENTS POSITION, part-time/full-time. Send resumes to Grace Memorial Baptist Church, 2412 23rd Avenue, Gulfport, MS 39501.

FAMILY BIBLE STUDY

Confronting Other Worldviews

Acts 17:16-20, 22-28, 29-31

By Jon Daniels

A worldview can be defined as the lens through which we view the world and by which we develop a value system that guides our actions. Most of the world lives with a worldview that is based on moral relativism, that there are no absolutes. This belief is totally antithetical to the biblical worldview that we as believers hold to. When one holds to a belief that there is no absolute truth - no right and no wrong - then one can live anyway he or she pleases with no thought or concern as to how their behavior and actions will affect others. We see evidence of this everywhere, inside and outside the church.

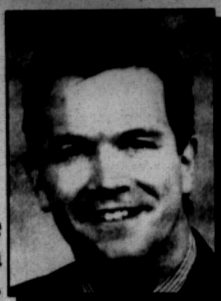
Paul came to Athens in the middle of his second missionary journey, and saw many idols and false gods. He used this opportunity to preach about

Jesus, confronting these false worldviews with the truth of the Gospel. This is exactly what you and I must be ready to do. Benjamin Franklin once said, "Clear your mind of can't." Be bold; be ready; and be assured that you can confront other worldviews when you follow the example that Paul set in this passage.

STICK TO THE MESSAGE - 17:16-20

Paul's heart broke when he saw all the idols and false gods all over the city of Athens. He knew that the god of this age had blinded their minds to the truth. He also knew that he had a God-given responsibility to share the truth of the Gospel with these people. When he did preach the Gospel, it got the attention of the philosophers who began to argue with him.

Paul was a brilliant scholar



Daniels

and could debate with anyone concerning spiritual things. When you combine his great intelligence with the power of the message of the Gospel, it was a lethal combination! And it was the message of the "good news about Jesus and the resurrection" (v. 18) that got the attention of the leading minds of that day.

You and I must stick to the ONLY true message of our day, the salvation message of Jesus' death, burial, and resurrection. When we do that, some may try to discourage us, as they did Paul, calling him a "babbler" and an advocate for foreign gods; but, like Paul, we will have the opportunity to share the truth of the Gospel if we will stick to that message. It may be foolishness to those who are perishing, but it is life to those who will believe. Stick to it!

STEER MISUNDERSTANDINGS TO THE TRUTH - v. 22-28

Because he was a skilled teacher and an intelligent man, Paul met the Athenian intellectu-

al community on common ground, demonstrating his knowledge of their poetry, philosophy, and religious traditions. He acknowledged their belief and began to steer their misunderstandings back to the truths of God. He led them to the heart of the Christian gospel.

We have to start where people are in their various worldviews. Judgmental, condemnatory attitudes will not get us very far in our witnessing efforts, especially in today's postmodern mindset. "Cold call" evangelism efforts still work in many places, but to witness effectively in today's world requires building relationships in which trust and confidence is earned. Regular conversations in coffee shops and other gathering places will provide the opportunities to steer misguided minds into the truth of the Good News.

STAND ON THE WORD - v. 29-31

While Paul met the Athenians where they were, he did not water down the commands of the Word of God to all men. He clearly told them that no one is

exempted from the command to repent. Jesus said, "The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached to all nations" (Luke 24:46-47 NIV). Repentance can be defined as a change of mind that leads to a change of life. Everyone is called upon to change their mind about God, sin, and self. God does not overlook the sins of those who reject Him. The Day of Judgment is coming. At that time, it will be too late to repent.

To effectively confront other worldviews, we must stand on the Word, but to stand on the Word, we must know the Word. I once heard of the "five finger" approach to knowing the Bible. Let each finger represent one of these five things: Hear it. Read it. Study it. Memorize it. Meditate on it. When you have each of those present in your life, your "grip" on the Bible will be strong. Then you'll be better equipped to confront other worldviews.

Daniels is pastor of Monticello Church, Monticello.

EXPLORE THE BIBLE

Holy Living

Colossians 3:1-17

By Laura Russell

Most people want to fulfill their obligations, but some Christians seem to be unaware that being a Christian carries an obligation. We are obligated to live holy lives. We are to concentrate on heavenly values, refrain from sinful practices, and exhibit Christian virtues, letting Jesus control how we live.

WHERE SHOULD YOU LOOK? (vv. 1-4).

Paul charges the Colossians to look above for guidance and to live by heavenly values rather than by earthly values. Christ gives us power to help us live now, and He gives us hope for the future - for He will return. Paul explains to the Colossians how Christians should act now in order to be prepared for

Christ's return. Paul also explains that is was because the Colossians had been raised to new life that they were able to pursue higher goals. Paul taught because you already have life, you are to do what God wants you to do. Christians have a life that the world cannot see. Christ gives us life, enables us to do what He wants, and encourages us to live by the values associated with Him and His life. Christians must look to Christ for values that will guide them to holy living.

WHAT SHOULD YOU AVOID? (vv. 5-11).

Christians have a moral responsibility to conduct themselves in keeping with their new existence. That responsibility is to "put to death" all that is "earth-



Russell

ly". Paul gave two lists of earthly things, each list containing five evils. The first list contains the kinds which Christians generally think of as carnal. The emphasis is on sexual sins and the kinds of inner impulses which lead to sexual immorality. Covetousness or greed is also mentioned. The second list of sins emphasizes wrong attitudes and wrong relations with other people. All these sins are the cause of the "coming wrath of God". Paul believed that such evils should be taken seriously by God's people because God takes them seriously. To a great extent today, we have lost the sense of the tragedy of sin. We must remember when tempted to sin, that eventually we will stand before God and give an account.

WHAT SHOULD YOU DO? (vv. 12-17).

In these verses, Paul offers a strategy to help us live for God day by day. We should imitate Christ's merciful, forgiving atti-

tude, let love guide your life, let the peace of Christ reign in your heart, always be thankful, keep God's Word in you at all times, and live as Jesus Christ's representative. Believers are God's "chosen" people. They belong to God as his redeemed community because of Christ's saving work. They are to be clothed with a new kind of life. Paul had talked about the old that must be put off - now he is emphasizing the new which needs to be put on. All the elements in the list of "put ons" speak about different ways of expressing the love of God that has become the central fact of the believer's life. The Christian makes others the center of his life. Living a holy life involves behaving in ways that enhance relationships with others, unity in the church and the understanding of Jesus' teachings. All of this means simply to let Jesus control your life. Once again Paul shows that Jesus is the Lord of our way of life. He is sovereign over our mind, body, attitude and actions. Because we belong to Him, we should walk

in holiness. Every area of our lives, from visible public actions to the unseen secret thoughts of our minds, should be under His lordship and control - as we see all of life through His eyes. Jesus is Lord of our lives, and that means ALL of our lives... in everything. Jesus should be the company we keep, as stated in this beautiful poem by Beth Moore.

*Let me be known by the company I keep
By the One who determines each day that I greet
From the moment I wake 'til He rocks me to sleep
Let me be known by the company I keep!
Let me be known by the company I keep
By the One who implores me to sit at His feet
And quickens my soul to discern what is deep
Let me be known by the company I keep!*

— from Things Pondered

Russell is member of First Church, McComb.

Guidelines for submitting news and photographs

The Baptist Record is pleased to publish news and photographs of special events that take place in cooperating churches of the Mississippi Baptist Convention.

News submitted for publication in The Baptist Record must be either (a) typewritten, (b) neatly printed on 8 1/2 by 11-inch paper, or (c) neatly printed on standardized forms provided by the newspaper. All articles must be received in writing; no articles will be accepted over the telephone.

News may be submitted electronically to the address below, and must be confirmed by a message signed by the author.



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Please make articles concise. Include

Photographs may be color or black and white. Instant photos and digital printouts are not acceptable. Digital photos may be submitted as a JPEG file via email.

All news items are subject to editing, and all photographs are subject to cropping. News items and/or photographs can be published one time only. Deadline for submitting news is one week prior to requested publication date.

Articles that are not date-sensitive will be published on a space-available basis. Requests to return photographs must be accompanied by a self-addressed, stamped envelope.

Submit news and photographs to The Baptist Record, P.O. Box 500, McComb, MS 39301.

THE VILLAGE VIEW



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A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful, and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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PCS EOHG SOH

NCWGHLL KN SOH SDAH

EBL YKAH, MKJ LHGS

NKXSO ODL LKG, ABJH

KN B EKABG, ABJH

CGJHX SOH WBE.

MBWBSDBGL
NKCX: NKCX

Clue: N = F

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Luke 24:46

Alabama chief justice removed from office

MONTGOMERY, Ala. (BP) — A judicial court removed Alabama Chief Justice Roy Moore from office Nov. 13, saying he violated the state's code of judicial ethics by not following a federal court order to remove a Ten Commandments monument. In a 13-page decision, the Alabama Court of the Judiciary said that while it recognizes the acknowledgment of God is part of the "fabric of our country," Moore's refusal to obey the court order in August warranted his removal.

"[T]here is no penalty short of removal from office that would resolve this issue," the unanimous ruling, written by William C. Thompson and signed by all nine judges, read. "Anything short of removal would only serve to set up another confrontation that would ultimately bring us back to where we are today."

In a news conference following the ruling, Moore told reporters he and his lawyers are reviewing their legal options. He reiterated his belief that the Alabama constitution requires an acknowledgment of God. "I have absolutely no regrets. I have done what I was sworn to do," he said to applause from supporters.

The 5,300-pound Ten Commandments monument sat in the rotunda of the State Judicial Building for two years until late August, when it was removed from public view following a judge's order. Judge Myron Thompson ordered it removed by Aug. 20, but Moore refused, and his associate judges overruled him. It was moved out of public view Aug. 27.

Moore told reporters Nov. 13 he has no animosity toward the judges who removed him but he said a wide difference in beliefs exists in the country.

"There is a basic philosophical difference in this country of what law is," he said. "Law is not an order of court, and we've got to get that straight. If we fol-

low the rule of man and not the rule of law, we're disregarding everything we're sworn to uphold."

The Court of the Judiciary disagreed, saying that Moore "is the chief judicial officer of this State and is held to a higher standard than a member of the general public... Chief Justice Moore did not have the legal authority to decide whether the federal court order issued to him in his official capacity as the State's highest judicial officer should be obeyed; rather, he was constitutionally mandated to obey it," the court wrote. "...Chief Justice Moore sought legal redress by appealing to the limit of judicial review; he was bound by, and had the duty to follow, the rulings of the federal courts."

Moore and the court divided over the significance of the preamble to the Alabama constitution, which states in part that the "people of the State of Alabama" invoke "the favor and guidance of Almighty God." Moore consistently has said the constitution requires an acknowledgment of God, but the court disagreed.

"The general rule is that courts interpret preambles as statements of general purpose and intent and not as sources of authority for the government," the court wrote. "...In the event of conflict between the constitutions of Alabama and the United States, the Constitution of the United States must prevail."

Moore, though, asserted that a level of inconsistency rests in the nation's judiciary. "We've got to stop the hypocrisy in this country," he said. "We've got to stop courts that will open with 'God save the United States and this honorable court' and then say [we] can't acknowledge God. We've got to stop judges who put their hand on the Bible and



Moore

say, 'So help me God,' and then go into court and ... deny the very Creator God upon which this nation and our laws are founded."

Moore said he would be making "an announcement next week which could alter the course of this country and the course of our state and our nation." He did not give any hints as to what it would be.

Parents continue fight for life of comatose daughter

PINELLAS PARK, Fla. (BP) — It had been six days since her daughter had been fed. Mary Schindler's voice lowered as she remembered Oct. 21. She could hardly speak. "I had to sit there and watch my daughter die a little bit every day. I wouldn't want that for anybody, ever," she said, perplexed, her dark eyes widening with tears behind tortoise shell glasses.

Mary and Bob Schindler talked about their family and its close call with death in an exclusive interview Nov. 3 with the Florida Baptist Witness outside the Woodside Hospice in Pinellas Park, Fla., where their daughter is being cared for.

The Schindlers are in the midst of a bitter dispute with their daughter's husband Michael Schiavo, who since Terri's collapse under unexplained heart problems in 1990, has been her sole guardian. The Schindlers say their doctors dispute Schiavo's doctors' findings that Terri is in a "persistent vegetative state." They believe Terri is responsive and, with intensive rehabilitation, can improve.

The Schindlers claim Terri never had the chance to improve after her husband won a \$1.65 million medical malpractice lawsuit that also awarded him and his lawyers \$640,000 — in addition to an early out-of-court settlement of \$250,000. After original attorneys' fees were paid, the fund for Terri's care was down to \$1.2 million. Of that, more than \$750,000 already has been used to pay fees for Michael Schiavo's attorneys to ban the Schindlers from having any say in their daughter's care and to petition the courts to have Terri's feeding and hydration tube removed so that she will starve to death and die. [For more details, go to www.FloridaBaptistWitness.com and look in the Special Reports section for Terri Schiavo: A Life at Stake.]

Michael eventually moved in with a woman and had Terri's two cats euthanized, Bob said. At the same time, Bob said Michael had refused to pledge proceeds from the expected malpractice suit to pay

for the expensive rehabilitation that doctors told Terri's parents she needed.

Bob said after the medical malpractice suit Michael "broke up" with the woman he had been seeing and he began being "intimate" with the woman he has lived with for eight years since — who is the mother of his two children.

Mary, like Bob, said she doesn't agree with a lot that's gone on but said she understands why Michael would want to move on. "I thought in my heart that if he found somebody else, fine. He's a young guy, 'Go on with your life,'" Mary said firmly. "Just give me back my daughter." It was assumed. "I will take care of her. Don't worry about it."

"I don't know," Bob said. "Michael's got this thing about killing her and maybe he'll go through with it."

The thought seemed to catch him and he looked at Mary as if testing the waters. Mary looked away.

"I don't understand how he can do it. He has a child now," she said softly, shaking her head. "I wonder in my heart if he would starve his child to death. It is one of the most horrendous things. To starve somebody, I just can't think about it." Bob looked befuddled too — but less forgiving of Michael's treatment of his daughter.

"It's taken everything I own," Bob said. Meanwhile George Felos, Michael's attorney, needs go only to Michael, who has had Judge George Greer "rubber stamp" the expenses.

"All we're telling is Terri's story," Mary said. "We've said the same thing for 13 years and have not deviated. It's not hard to go on and talk about it, because it's the truth."



DETERMINED PARENTS — Bob and Mary Schindler stand outside Woodside Hospice in Pinellas Park, Fla., where their daughter, 39-year-old Terri Schiavo, has lived for over three years. The family is at the center of a national debate over the so-called 'right to die' issue. (BP photo by Joni B. Hannigan)